THE EVANGELICAL LUTHERAN INTELLIGENCER.

Hier stehe ich, ich kann nicht anders;
Gott helfe mir! Amen!—LUTHER.

VOL. IV.] **JUNE, 1829.** [No. 4.

Theological Seminary at Gettysburg.

The Directors of this institution, assembled at Gettysburg on the 18th of May. The Theological Students were examined by Professor Schmucker in different branches of Theology, &c. and acquitted themselves in a manner, highly honorable to the Professor and themselves. As for ourselves, we were gratified beyond our most sanguine, anticipations. Not only were the members of the Senior class especially, ready to answer every interrogatory upon the different branches, but they evinced a solemnity, a confidence, and humility, which satisfied us, that they have been *well* taught. *Abaddon* himself, the first opponent to Theological Seminaries, must confess, that it is idle to resist the march of the Gospel. And, why will not all, who yet have it in their power to become the children of God, cease their opposition to, and hatred for, nurseries of well qualified servants of Jesus, our God, Jehovah?

If there be any, who have the honor of belonging to our Zion, or to any of the Churches, which foster Theological Seminaries, that are unwilling to aid, and either secretly or openly oppose those institutions, we would invite them, to attend the examinations of the Students. Let the Lutheran go to Gettysburg or Hartwick, when the next examinations shall take place, and we pledge ourselves, if he attends, he will be convinced, that to oppose Theological Seminaries, is to oppose Jesus Christ. Or, go to any Theological Seminary, Presbyterian, P. Episcopal, German Reformed or any Protestant Seminary, and the effect will be the same.

The Classical department, attached to our Seminary, merits patronage. We ourselves examined the students in the different Greek and Latin Authors read in schools, and we assure the reader, that we were rigid and minute. As many examinations as we attended we never were more gratified, than upon this occasion. Mr. Jacobs the teacher, is cer-

tainly highly gifted to instruct in the languages, and just the Gentleman whom the Board of Directors should sustain. We think ourselves qualified to judge of him, and deem it a duty we owe him, to declare, that students under his care, will by due application, obtain a critical knowledge of the languages.

Lutherans! Can you be ungrateful to God, for the signal mercies, he has imparted to your beloved Zion within a few years? Can your posterity be unwilling to hold in grateful remembrance, the Synods of N. Carolina, of Maryland and Virginia and of West Pennsylvania, through whose exertions under God, such a state of things has been produced?

But to return. On Tuesday evening, the Rev. L. Eichelberger, delivered the Graduate Address, of which we shall publish copious extracts.

Seven Students having finished their studies, and being duly examined, and approved of, by the Directors, were admitted to the honors and privileges of the Institution. Six of them, delivered and defended particular Theses.

1. Mr. Wm. Artz of Washington county, Md. "The duty of all the members of the Church of God, as well as of its Ministers to feel the deepest interest in its welfare, and their ability to promote it."

2. Mr. Jonathan Oswald, Washington county, Md. "Liberty of conscience." In the German language.

3. Mr. Henry L. Baugher, Adams county, Pa. "The increasing light which has been thrown on the Bible by the progress of literature since the dark ages."

4. Mr. David Rosenmiller, York co. Pa. "The encouragement of the Christian church to aim at evangelizing the world."

5. Mr. Jacob Kaempffer, Va. "The advantages resulting to the Christian church from the blessed Reformation." In the German language.

6. Mr. Henry Haverstick, Philadelphia. "The evils of bigotry and sectarianism, particularly connected with the Christian church."

7. Mr. Henry D. Keil. North Carolina.

The Library of our Seminary for the benefit of Students consists of seven thousand volumes, in different languages, and upon all important subjects and sciences, to which annual additions may be expected from our European brethren.

A considerable augmentation of students is expected, at the next session. Several have already been received, whom the Missionary and Education societies will sustain. Four promising young men, from Maryland, several from Ohio, and we believe two from Pennsylvania, will join the Seminary, so that our dear and destitute brethren in the United States, may soon he supplied with useful Pastors, devoted to Jesus. Several of the Graduates, have determined to go forthwith to the South and West.

During the Summer, the Directors intend to make a vigorous effort, to obtain the sum requisite, for the appointment of a second Professor.

At the election for officers, the Directors elected

Rev. Dr. Schmucker of Penn. President.
" *D. F. Schaeffer of Md. V. President.*
" *J. Herbst Jr. of Pa. Secretary.*
" *C. A. Barnitz, Esq. Treasurer.*

Having but a few moments allowed us, to give the above hasty sketch of the proceedings of the second Anniversary of the Theological Seminary, we shall if spared, give our readers hereafter some further information with respect to the exercises and operations of this institution.

Extracts from the Graduate Address,

Delivered at the Second Anniversary of the Theological Seminary, Gettysburg Pennsylvania, on Tuesday Evening, 19th May, 1829.

By the Rev. L. Eichelberger, of Winchester, Va.

Spared in the providence of God during another year, we are this evening assembled to commemorate the 2d Anniversary of our Seminary, and the society for improvement in Theological knowledge fostered under its care. No less interesting than pleasing is this ceremonial. For whilst the grateful prayer of many hearts at once ascends to the great Father of his Church for his preserving care of our infant Seminary, and happy results which have attended the exertions of its friends during the past year; subjects of the first importance connected with Ministerial preparation, the character and objects of Theological Seminaries and the future usefulness of candidates for the ministry from time to time, attending upon their instructions, offer themselves for our discussion. Of the variety of these subjects which at once present themselves, all claiming priority in character and importance, to select and call your attention, only to such as best accord with the object of this appointment, becomes the duty of those chosen by your society for this important task.

Unfeeling would be my heart and cold my sensibility, were I forgetful, my young brethren, of the partiality of your affection, evidenced by my appointment to the exercise before us. But however much I could desire, in accordance with your wishes, to enhance the interest of this occasion; yet like yourselves, wanting in age and maturity of thought, and with but little ministerial experience for my aid, gladly could I have wished for your sakes and the pleasure of my audience, the task had devolved upon more able hands. Whilst then existing circumstances embolden us to anticipate your indulgence, we trust in the important cha-

racter of the events which h s evening commemorates, you will find that interest which our humble performance may fail to impart.

We have said, subjects of the first importance connected with the preparation of candidates for the Ministerial office, claim our attention. Perhaps none more so than the importance of extensive Theological instructions, before entering the ministry. This therefore shall form the basis of our remarks.

That by some this subject is robbed of its importance and viewed as paltry is readily admitted. There are some geniuses in the world *so bold, so powerful,* so elevated above the common standard of mind and intellect, that for discussing the highest subjects, such even as ascend into heaven involving the character and nature of Deity and divinet hings; that for the highest and most responsible station man can fill; no acquired knowledge is wanted beyond what their own native strength of mind—their own untutored powers of intellect afford. Such mortals have often figured on earth, and history has honored them with a life much longer than they merited. Even religion and the church have *sickened* and *palsied* beneath their influence. Of this character, were most of her divines from the days of Constantine, to that dawn of long desired light which the Reformation imparted. Many a happy bishop, during this long interval of civil and religious night, wanted nothing more than the insignia of his office, to secure to himself, the *title* which he claimed, with all its *dignity* and *influence.* And many a happier Pope could lord it over God's heritage, with ecclesiastical councils at his feet, kings and princes for his vassals, nations for his subjects—the known and unknown world for his dominion; and in death be sainted as the worthy successor of Peter and Vicar of Christ on earth, whilst his mark the only character he could make with his pen, and absolute ignorance of any letter in the Bible, in no degree detracted from his arrogated dignity. During these days of mental eclipse, no man in point of knowledge, dared soar above his fellow man; and common blindness being the *prevailing star* under which they lived, none disputed the title of *learned* and *great,* which common consent awarded to the ministry of the church. Oh, that these days, these happy days of darkness, or moral night had continued, has no doubt often been the deep toned sigh of many a poor bishop in modern days; who presuming upon the same state of qualification for the ministry, with all the imposing array of sacerdotal robes and sanctified visage, has had the mortification to see himself and sermons, the subject of the severest ridicule; and his more learned auditors, pronouncing judgment, dare to assign him his rank among the stupid ones, of the earth.

But these days of common darkness are passed. The long reign of night is gone. A Wickliffe, a Huss, a Jerome of Prague in their day,

and as if to these holy Martyrs, a portion of prophecy was imparted, began to anticipate the dawn of a more genial sun which a century after in Luther, the venerable Father of our Church, lighted up the moral horizon of our earth. With religion since his day, learning has gone on hand in hand. *Knowledge* and *usefulness*, *education* and *merit*, *wisdom* and *power* have now become twin-sisters. They are now inseparably connected—they live together and the march of the one depends upon the progress of the other. It is true a few pitiable souls are still found living in the same infected atmosphere, who bare up against the tide of of *light* and *improvement* which have carried them down, but their sound is beginning to die upon the ear, and "homo asino rudior, alios docere audiens, nunc, ita miserabile spectaculum habetur" that men commonly turn away in disgust from the sight.

The fact of a man's being a Bishop, will now no longer pass him for such without the requisite character to support his claim. It matters not that the *inspired Bible* is his *text-book*,—Christ Emanuel the great Bishop of his order—the Apostles and holy Fathers, have preceded him in office and made it dignified, that his visage is parson-like and his heart good—all these will fail to command the title of Presbyter or Bishop, in our age of the Church, unless improved talents, an educated mind, and extensive theological instruction come in to support the claim. And happy our age that this long reign of darkness is gone by.—

Cursed be those days of ignorance and death,
When darkness reigned; When every man was found,
Most ignorantly stupid. When learning with
Religion, each other rivalled to depart
Most far from earth, and leave the world in gloom.
Blest be the dawn of other suns more mild,
Suns which after ages saw—when these long
Absent daughters of the sky returned from
Banishment; and now to make man happy,
Do dwell again like Deities below.

Since this period, the very condition and character of every thing around man has changed. He himself is changed. He breathes a different air—nature throughout is now clad in robes unseen before. To his ravished sight, the earth presents a prospect of new beauties. In short a new world, by the aid which knowledge gives, is extended for his study. But if nature and the physical world, are thus, as if by the power of enchantment created anew. If philosophy owes so much to letters. If science depends on learning. If knowledge now gives power, and it and usefulness march on together; why should it not exert the same influence in the church and in the hands of the ministry

of the church; that it does in the world? why should it be excluded, as if by a proscriptive power, from that department of exertion with which it is most in harmony; where it will effect the most good and above all, where it is most wanted? Yes, we boldly say, that if knowledge and improved talents are any where a great blessing, can any where be framed into the most powerful engine for extensive usefulness to man in all his relations, it is in the christian ministry—it is in the field of moral action, it is in that high calling, that heaven-born office which you my young brethren are destined to fill.

Other professions belong only to this world and effect the temporal condition of man. Yours' rises above the world and belongs to God, and that image of himself which is engraven upon the soul. Their study is earth; *yes*, yours' is heaven. (They labour to divine the gross properties of matter, you the glorious attributes of Jehovah, and the character of the soul. They seek the relations of objects which earth presents; your study will be, my brethren, the high reciprocal relations betwen God and man); your department of action will be in the moral world of God. You are to study out the plan by which your Bible tells you lost man may become like God, and fit him for the change.

For your station then my young brethren, so dignified, with objects so noble for its attainment, with the conversion of a world before you, and yet a world of obstacles to encounter, and every step attended with such a weight of responsibility, we remind you; we urge upon you "*the great importance of extensive theological instruction, before entering upon its duties.*"

This extensive preparation is demanded immediately, by the *dignity of your office.* As much, says a learned writer upon this subject, "as much as the soul is better than the body, and as much as the purifying and perfecting the soul is preferable to all those mechanical employments which relate to the body; and as much as eternity is more valuable than this short and transitory life; so much does this employment excel all others."

In all its relations, your calling speaks its high character so forcibly, that not even the world disputes it; but unless you have theological acquirements, unless you have with you the badges of your office, to support your claims, you not only do yourselves *injustice*, but *injustice* to the *station* you fill, you dishonor Christ and bring disgrace upon his cause.

But no less do the *objects* and *expectations of success* in the office of Bishop, demand such extensive preparation.

One writer says, "It is instituted for the purpose of turning sinners from darkness to light, building up the kingdom of holiness, and spreading over the world the blessings of the gospel"—Another says "It

is to convince men of divine truth, urge them to Gospel obedience, and fit them for the kingdom of heaven." The Minister's chief business therefore is to expound the doctrines of scripture, relative to God and the salvation of the world; and establish their claim to be received so fully that no objection can be urged. Many of these doctrines are confessed to be mysterious and difficult to be explained consistently with scripture itself, and the legitimate deductions of reason. And yet with all these principles; they must be made so perfectly to harmonize that the most learned objector in the world, cannot disprove them. In what way to understand and how to teach the doctrine of the Trinity, about which the whole army of Bishops themselves, first in the memorable council of Nice, and since that day, have been carrying on a perpetual war; how to do this requires no small degree of theological attainments. And yet the Trinity is only one of the many doctrines of the Bible to be explained and defended.

Of students of divinity and candidates for the ministry, it may be well inquired "what proper *furniture* have you for the ministeral work? What distinct knowledge have you of the mysteries of the kingdom? What aptness have you to teach, bringing out of the good treasure of your own knowledge things *old* and *new*? What ability have you to make the deep mysteries of the Bible plain to persons of the humblest capacities, and defend them against the cavils of the artful logician? What peculiar aptness for the pulpit, qualifying you to *screw* the truths of God, into the consciences of your hearers? Of what inspired doctrines can you even say, "so we have believed and therefore we speak."

He who aspires to the office of Teacher in the Church, should remember for his own credit's sake, and the respectability of his office, that the school-boys primmer is not his Text-book. Watts' Catechism for children not his system of divinity, and that the teaching of the Gospel is different from the teaching of a boy his letters. Strange that men themselves scarcely out of their first syllables, should presume to teach the high things of God; should push themselves into an office requiring the greatest extent of knowledge and talent; and with all the mortification they feel, still oppose that necessary course of instruction by which only they can be qualified to teach successfully.

But explaining the doctrines of scripture is only a small part of the Minister's duty. He should be emphatically a Teacher of the Bible. He should be able to instruct the understanding, to convince the judgment, and constrain his hearers to obedience. Hence the excellent Archbishop of Cambray would have his pulpit orator, a philosopher also, who knows how to represent the truth in its most commanding aspect, who knows how to act at once upon all the powers of the mind, how by awakening all the secret springs of the soul, can make it *love* that truth, to which

by the force of his demonstrations, *attention* and *assent* have been commanded. The man in the pulpit should be able to argue so clearly and forcibly, that none may withstand his words; that *ignorance* itself may be instructed; the mind unlocked and the deepest prejudices and the hardest obstinacy and the most inveterate bible enmity become *dumb* beneath the sound of his voice. Methinks it was in this way, that the Apostle Peter, before the council which threatened him and John, supported the divine character of his master, proving that there was salvation in no other. That it was in the same bold and constraining language, Paul replied to the charges of Ananias and his orator Turtullus before the governor of Judea; and that afterwards with his royal hearers, he reasoned of righteousness, temperance and judgment to come, so that Felix trembling in the presence of his prisoner, under the power of conviction, could only answer 'go thy way for the present.' That it was with a kind of omnipotent eloquence, suited to his holy calling, he addressed Agrippa and the chief Captains, and principal men of the city, when brought before them for trial from his prison-house and in chains; when the King himself replied, "almost Paul thou persuadest me to be a Christian." That it was the same way many of the first Fathers of the Church spoke, so that the shrewd philosopher of the world was confounded. Nations born with inveterate enmity against Christ and his Gospel converted as in a day, and Christianity made to triumph over all its foes. Like the venerable Chrysostom, of Byzantium, so should every pulpit orator command his *title* from the character of his work, and not like *Ministerial pensioners*, look to the dignity and high character of their office, to hide their *shameless* deformity. Nor have modern times been without such men who have shown themselves worthy of standing as the messenger of heaven. Germany, the land of your church and ancestors had the character of her pulpit supported since the days of her Luther and Melancthon, by men like Arndt, Eichhorn, Spener, Maier, Frankius, and at present by such as Tholuck.

In the Church of France, the names of Bossuet, Massillon, Bowdaloue, Flechier, de Pue and Fenalon, are deservedly dear. In England, Tillotson, Barrow, Bishops Atterbury and Butler, and at present Irving, Chalmers and others, have well supported the character of the pulpit, whilst the many churches of our own country, certainly can extend the list.

Series of Letters, by the Rev. B. Kurtz.

NO. X.

Bremen, July 1st, 1826.

DEAR BROTHER SCHAEFFER :—

Having spent about a week in Hamburg, I took my departure and proceeded to this city. It had been my intention to remain longer in Hamburg, but not finding circumstances favorable to the object of my agency, I considered it my duty to make as short a delay as possible, in so extravagant and expensive a place.

At Hamburg I embarked on board a steam boat and crossed the Elbe to a small town on the opposite shore called *Harburg*. The Elbe, at least 5 or 6 miles broad at the fording place, presents the appearance of a lake richly studded with green islands; and among these is one known by the name of *Billwerder*, whose hundred windmills with their quadrupled *giant*-arms revolving in the air, reminded me of the age of knight-errantry, and I could not help thinking of the Spanish *Don* who, had he been here, might have found a noble opportunity, to display his chivalry to his heart's content. In passing over the river, I was forcibly struck with the incessant hum and bustle of business ; beautiful country seats adorned the islands and circum-jacent shores ; streaming pendants, flapping sails and naked masts were seen in all directions ; and sailors from different parts of the commercial world, were singing their national airs in their peculiar languages, whilst we were obliged to wend our meandering course amidst an host of boats and small craft carrying marketing to the city.

We had a considerable number of respectable looking male and female passengers on board, and here for the first time in my life, I was compelled to witness a favorite dance in Europe, ycleped, " Walzing." I had often before heard of this amusement, and the mere description of it, had fully convinced me of its utter impropriety, and an ocular view of it, only tended to confirm me in my previous conviction. The very etymology of the term would seem to argue its indelicacy, for every one acquainted with the German language, knows that it is derived from *Wallzen*, which, it is equally well known, implies rolling, tumbling, weltering, wallowing; and is emphatically applied to a hog that tosses about and wallows in the mud and mire. The waltz is danced by two persons only, though if the room be sufficiently large, two or three couples may be walzing at the same time. Besides a wild fantastic flirting up and down the room, it consists chiefly in seizing hold of each other in a man-

ner which to me appeared altogether indecorous; hence it has very pertinently been said by a moralist: "it has naught but a familiar touch to recommend it." Upon being asked by a pert young lady, "whether walzing is fashionable in the United States?" I promptly and indignantly replied: No Miss, on our side of the water, we have not yet advanced far enough in the refinements of life to indulge in this species of amusement:—"La me! why I somewhere read that the ladies in your Seaport-towns are quite fashionable, and some of them even accomplished!" True, (said I,) but that class of females having been brought up by their unaccomplished mothers, have been taught, that it is rather indelicate, or at least somewhat incompatible with the restraints of oldfashioned modesty, to permit gentlemen to take such liberties with them.—"Liberties! liberties! (exclaimed the fair demoiselle in a pet,) why sir you amaze me." It appears I do Miss, but I must insist upon it, that I exceedingly doubt whether any reputable mother in the United States would behold with the smallest degree of satisfaction, or even permit a young gentleman to take hold of her daughter in the manner that gentlemen are wont to do in the process of walzing, and thus romp about with her to the tune of: "Freuet euch des Lebens," (Life let us cherish.) My fair antagonist now perceived that I had been indulging in a strain of irony; and the dialogue immediately closed.*

Having reached *Harburg*, I, in connection with two respectable young ladies, hired a carriage, and continued my journey that day to *Rothenburg*. My fair travelling companions resided in *Oldenburg*, and were on their way home. So soon as they ascertained that I was an American, they overwhelmed me with endless questions relative to the United States; and in their turn communicated a great deal of useful informa-

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* Since writing the above, I have been credibly informed to my ineffable astonishment and regret, that attempts are now making to introduce walzing in Philadelphia!—the city of Penn!—This is of a piece with the introduction of masquerades and French Operas in New York! After the lapse of a few more short years, it is to be feared fashion will soon sanction all the abominations of Europe, while the wholesome restraints necessarily imposed upon them in that quarter of the globe by the existing state of things, will be thrown off in our free country. Who a short time since, would have dared to predict so soon, such a deterioration of morals? and who does not foresee a complete prostitution of virtue and purity in a few years more, unless a speedy and affectual check is laid upon the importation of transatlantic vices? Verily, if it were not for the tone of feeling and sentiment produced chiefly by the influence of the pulpit; we would even now be a nation of libertines and profligates; and yet there are not wanting among us those who inveigh with all their might against the authority exerted by the sacred desk, and would, demon-like, if they had it in their power, cripple and prostrate even that! O! tempora, O! mores.

tion respecting Germany; and being both excellent singers filled up the vacant spaces of time with music, which they executed with taste and emphasis. Such is the intense interest which Europeans take in American concerns, that I have more than once studiously avoided discovering myself as an American, in order to escape the deep anxiety with which they would look upon me, and the multitude of interrogatories with which I would be belabored. On the other hand, the American is held in such high esteem in Europe, and uniformly treated with such distinguished regard, that I more than once found it to be my interest to let it be known, that I was no less a personage than a citizen of the United States. I cannot precisely and positively say, what may be the cause, but the fact is indisputable, no stranger meets with a more respectful reception and more marked civility in Germany than a North-American. Perhaps our reason may be found in the circumstance that very few Americans have ever travelled in Germany, and those few have mostly been men of highly respectable standing and correct and dignified deportment; whilst that country has been traversed by hundreds from different other countries, of very questionable character and very exeeptionable habits. The immense distance of the western hemisphere, the peculiarity of our form of government, and the super-excellence of free institutions—our enterprize as a people—our unprecedented advancement in almost every respect towards future greatness—the achievements of our navy;—These considerations have doubtless also contributed somewhat to elevate us on the scale of nations, and to secure to us abroad a degree of regard which is scarcely awarded to any other people.

After spending the night in Rothenburg, I proceeded the ensuing day to this city, and have been here now nearly a fortnight. Since my arrival, I have formed many valuable acquaintances, and among these are all the Clergymen of the Lutheran and Reformed Churches, who constitute a learned and for the most part a pious body of men. Indeed religion appears to be in a more flourishing condition in this city than in Hamburg. The officers of government do not seem to be so decidedly opposed to vital piety, and the people generally evince more zeal in the Redeemer's cause.

Bremen, though a very antient, is yet quite a neat city, built on the *Weser*, which divides it into Old and New Town, and contains 40,000 inhabitants. And though a large majority of them, about two to one, belong to the Lutheran pursuasion, yet strange to tell, the Reformed is the established religion of the city, and has exercised an authority over their brethren at once arbitrary and oppressive, so that Bremen will probably be the last place in the world in which these two churches will form a union. The Lutherans have been disfranchised and proscribed, in con-

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After spending the night in Rothenburg, I proceeded the ensuing day to this city, and have been here now nearly a fortnight. Since my arrival, I have formed many valuable acquaintances, and among these are all the Clergymen of the Lutheran and Reformed Churches, who constitute a learned and for the most part a pious body of men. Indeed religion appears to be in a more flourishing condition in this city than in Hamburg. The officers of government do not seem to be so decidedly opposed to vital piety, and the people generally evince more zeal in the Redeemer's cause.

Bremen, though a very antient, is yet quite a neat city, built on the *Weser*, which divides it into Old and New Town, and contains 40,000 inhabitants. And though a large majority of them, about two to one, belong to the Lutheran pursuasion, yet strange to tell, the Reformed is the established religion of the city, and has exercised an authority over their brethren at once arbitrary and oppressive, so that Bremen will probably be the last place in the world in which these two churches will form a union. The Lutherans have been disfranchised and proscribed, in con-

sequence of which vindictive feelings and violent antipathies exist on the part of some, whilst on the other hand, it is not uncommon for those of a mercenary and self-aggrandizing character to abjure their religion and join the establishment; especially if they aspire to civil office and emolument and wish to prepare the way for future preferment. Accordingly we find that a congregation of 26000 Lutherans, own but one Church (the Dome) which is under the charge of four Clergymen, whilst their Reformed brethren amounting only to 14000, have something like 12 or 14 places of worship, and an equal or still greater number of of Ministers. I do not by any means mention these facts with a view to cast any reflection on the Reformed church; because I am disposed to think, that in a change of circumstances, the Lutherans would act precisely in the same manner; but communicate them in order to give some idea of the state of things in this country. The Dome in which I had the privilege of preaching several times to thousands of hearers in an old gothic structure, 300 feet long, 124 broad, and 102 high (from the floor to the ceiling) and forms nearly one side of a beautiful square in the centre of the city. One of the Steeples has been consumed by fire, the other whose altitude is nearly 200 feet, still remains. The erection of this antient pile was commenced about 800 years ago, under the direction of Archbishop Bezelin, alias Alebrandt, but he soon afterwards died with a disease contracted in performing a pilgrimage barefooted, and his successor, the famous Adalbert had the credit of completing the building.

The most interesting curiosity, however, in Bremen, is that to which I alluded in a former letter, to wit: the *Bleykeller*, a subterranean apartment under the Dome, containing in a state of preservation the dead bodies of a number of persons and animals, some of which have been deposited there upwards of two centuries ago. These corpses, though no pains have been taken to prevent their decomposition, present no appearance whatever of corruption; even the white handkerchiefs in their hands, and their caps and shawls, have escaped the consuming influence of time. The elevated situation of the Dome, and the dry air passing through into the cellar from 4 different apertures, are thought by some to afford a satisfactory explanation of this phenomenon. The persons themselves possess but little historical interest. Two of them were Swedish officers of the 30 years war, one was lady Stanhope of England; another, a student who fell in a duel, a third a child that died with the small pox, a fourth; a slater who fell from the roof of the Dome and was instantly killed. I was told that he still bore the marks of his fright in his physiognomy, but as my organ of vision is naturally defective, and my imagination at the time was rather dry, partaking of the nature of the atmosphere in the cellar, must confess that I could discover no stereotypical impression

either of agony or terror in his countenance. The impression however made upon the spectators in witnessing persons who have thus become, as it were their own tombstones and a permanent *memento mori*, is solemn, and one seems to behold in them a degree of obstinate reluctance fully to discharge the common debt of nature. But it is all in vain; "dust thou art, and to dust thou shalt return," is the irreversible decree of Heaven, and however long the hand of corruption may be stayed, the process must eventually take place, and to their kindred dust these bodies must also at last be resolved. One of the tombstones in the Dome covering the ashes of a former vicar in the congregation, by the name of Christopher *Stein*, has the following curious pun inscribed upon it:

"Unter diesem *Stein* liegt ein andrer *Stein*
Gott woll' der Sele gnadig seyn!"

But the "Rathskeller" or winecellar, though not a more useful, is doubtless a more comfortable place for a traveller to visit, than the Lead cellar. This prepared cellar, filled with Rhenish and Mosel wine, very large and divided into various apartments, is a place of frequent resort, both to the citizens and to strangers. That apartment in which the oldest and best wine is preserved, and which no one is permitted to enter, unless he is accompanied by one of the Senators, or receives express permisson from the Burgomaster, is called the "Rose," and has many pertinent and significant inscriptions on its walls, and a large Rose embossed on its ceiling, with the necessary admonition, that nothing which is spoken in this apartment (sub rosa) is to be repeated out of doors. The admonition, if my memory serves me right, reads thus: "As Amor presented the rose to Harpocrates, as an emblem of secrecy, so no imprudent word spoken under the *rose* is to be communicated to others." There are also 12 immensely large vessels filled with old wine in another part of the cellar, called the 12 Apostles, probably because the wine is so very old, for it is said to have been here upwards of two centuries. The cellar is under the care of officers appointed by the city authorities; the officer highest in authority is called Herr Kellerhauptmann, the largest vessels contain 120 hogsheads each, or about 400 barrels, and the oldest and most expensive wine has cost (calculating the interest) two ducats per drop! No one can get a taste of this wine, unless he is sick,* and then only when a written request is sent to the Senate by a physician

* The language of a German Poet on this subject is not without some truth:

"Was Magen, Leib und Herz; Saft, Kraft and Geist kann geben—
Betruebte troesten mag; Halbtodte kann beleben;
Theilt diese *Rose* mit; sie hat von hundert Jahren
Den Preis, ein edeles Oehl mit sorgfalt zu bewahren."

of good standing, certifying that the situation of the patient requires it as a medicine. The citizens of Bremen are considered among the best judges of wine; the following anecdote was related to me as a proof of it. A dispute once arose in the winecellar respecting an unpleasant aftertaste of the wine contained in one of the casks. One gentleman maintained the taste of *iron*, and another that it was like *leather*. Each professing to be a judge, was impatient of contradiction and became violent and obstreperous. In order so settle the controversy, it was at length determined that the cask should be emptied and examined; when to the astonishment of both parties it was discovered that two small *keys* tied together with a small *leather* strap had accidently dropped into the wine! Hamburg must certainly yield the palm, in this respect to Bremen, for it is said that an apprentice boy, who had been murdered by his master in the former city, to prevent the discovery of the bloody deed, was thrown into a large vessel of sack, (a sweet wine imported from the Canaries.) After he had wasted away until nothing was left but his bones, the sack got into great repute, and the winedrinking gentry of Hamburg did not hesitate to pronounce it decidedly superior to any they had ever drank! This anecdote brought to my remembrance a similar story related concerning Lord Nelson; whose body, it is said, was placed in a hogshead of brandy, in order to be transported to England; but the sailors drew so frequently upon the liquid contents inhuming the defunct Admiral, that upon their arrival, not one drop of the aqua vitæ was left!

Bremen is a pleasant and fashionable city. The streets are wider and the houses handsomer than in Hamburg. The citizens are remarkably sociable and polite, particularly to strangers. Their dwellings are elegantly furnished, but without any carpets, the floors being generally stained or painted brown. Like other Germans, they are extravagantly fond of smoking. The tobacco-pipe would seem to be the *summum bonum* of life; the first thing which the German calls for in the morning after he has risen, is his pipe, which he smokes with a cup or two of coffee—at 9 or 10 he takes his breakfast, which consists of good old Hock and bread and butter and cold meat, or cheese, or bellona sausage—after breakfast the pipe is again put in requisition and often kept in employment until dinner time, and after dinner the pipe and coffee are again demanded—after supper in like manner; and it is a fact, that I have often seen him retire to bed with the pipe in his mouth and smoke till he fell asleep and the pipe dropped out of his mouth. The coachman smokes as he drives his horses, the student while he pores over his books, the parson in preparing his sermon, the professor at the same time that he writes his lecture, &c. But to the honor of the Ger-

mans it must be said, that cases of intoxication are extremely rare among them. In England, and Sweden, and Russia, and it may be added in Denmark; drunken men and bloated faces are occasionally seen, but who ever beheld many such melancholy and wretched objects in Germany?

The Bremeans in common with the Germans generally, are passionately fond of music. Singing and playing on every variety of instrument is their daily delight. When they travel in company, they sing on the road, in the evening when they put up for the night, they bring forth their instruments and play and sing till they retire, the intervening spaces of time being given to the pipe. In their public gardens, at their parties of pleasure, and almost on every occasion they amuse themselves in this manner—their coachmen play as they enter or leave the town—their Town-Clocks play a national air or a piece of sacred music before they strike the hour, their private time-pieces do the same—more than once, I have seen a full band of automatical musicians, coming forward from the inner part of the clock, and presenting themselves in front, each one bowing; they played a favorite prelude, and being under the power of some secret mechanism, they stopped, and then, making another genuflexion, they retired, some to the right and others to the left, and while they retired, the clock struck the hour! Nay, even the very walls of their houses are sometimes painted over with notes. During the hours of dining, bands of music collect wherever they can find access into the dining room, and play until dinner is over, and if each guest contributes two or three cents to the performers, they go away content. At every public place in the town, at the corners and in the most fashionable streets; the harp, the organ, the pandean pipes, the flute, the guitar, and full bands are seen and heard; and not unfrequently in their gardens and groves, the nightingale (a bird quite common in Germany) mingles her clear and remarkably sonorous tones, with those of the band, and seems to take delight in excelling the most delicately quivering trills and sweetly swelling notes of art, by the far superior strains of simple and unaffected nature; whilst the stranger, unaccustomed to such melodious and heaven-like scenes, absorbed in feeling and wrapt up in ecstacy, almost fancies himself in a land of fairies!—But it is time to close;—may our hearts be attuned to the praise of Him, who is the Author of our comforts and joys and the 'Giver of all good.'

Yours sincerely,

B. KURTZ.

MR EDITOR:

Presuming that the following honorable testimony of respect for the Great Luther, by the King of Prussia, will be acceptable to the readers of your highly useful and instructive Magazine; I send it you, with the request, if you agree with me, to give it an insertion. It is taken from the "*Boston Daily Advertiser*" of 1818, and was accidentally found in looking over an old file thereof. Though old, yet that circumstance detracts nothing from its value. The sentiments expressed in the close are admirable, and may they be reverberated and responded to, by every heart and tongue of all denominations of Christians, but especially by that one which bears the name of the Great Reformer, the immortal LUTHER.

GAMMA.

Royal Munificence.

The King of Prussia, in honor of the great reformer, Martin Luther, has written a letter to M. Luther, inspector of taxes, at Schoenbeck, a descendant from *Jacob*, the brother of Martin the Reformer, and making addition to his salary, and offering a provision for his eldest son, as a student, in the establishment at Halle."

An instance, it is presumed, is hardly to be found in the annals of history, of a man being honorably noticed by his government, merely on account of his relationship to one who had lived at the distance of three centuries before him—and one too, in whose *plebeian* veins there was never a drop akin to either roalty or nobility.

The *great wicked* men of that distant period—however exalted by rank, or however renowned for their craft and prowess—are now scarcely remembered, or remembered, to be execrated: while an individual of obscure birth and humble rank, but immensely *a doer of good*, is, after the lapse of centuries, cherished in the memories of countless millions, and will undoubtedly be held in grateful remembrance, by still increasing millions, from age to age; as long as the earth itself shall endure.

Officers of the Evangelical Lutheran Domestic Missionary and Education Society of Zions Church, Montgomery county, Virginia:

Manassa Tice, Esq. President Henry Sowers, Secretary
Henry Knonk, Treasurer

Managers.

David Gutekuntz, David Ketterman, Henry Link, Benjamin Knonk, Eli Pflieger and Ezekel Gillam.

Rev. Christian F. Schwartz

The Journal of Mr. Winslow, which appeared in the Missionary Herald for May, is exceedingly interesting. As we cannot re-publish it entire, we have selected that part which has reference to that eminent servant of Christ, and bright star of the Lutheran constellation, Schwartz. It is a matter of little moment, whether his name be written Schwartz or Swartz, but we cannot omit stating that the first is correct, and that we who are descended from Germans, see no reason, why we should accommodate others, by changing our names. We have been informed that Mr. S. uniformly wrote his name as a true German, Schwartz.

"Approaching to Tanjore, the country on the road is less populous, and apparently less capable of being productive. As we came near the Fort, the towers of the palace and temples rise above the trees, which here, as in Jaffan, surround and almost conceal the houses in the suburbs. We came directly to the hospitable dwelling of the Rev. Mr. Kohloff, of the Society for Propagating Christian Knowledge, and were most kindly received. Mr. K. now 66 years old, has a colleague, the Rev. Mr. Haubroe, formerly of Vepery; but both are out of health at present. It was with no common emotion that I met the venerable Kohloff, the younger friend and colleague of Schwartz, of whom Dr. Buchanan said, "Mr. Kohloff is first in piety, in ardor, in meekness, and in knowledge of the Tamul." I thought myself on classic ground, and especially, when afterwards I stood on the granite slab which covers Schwartz's grave. The small chapel in which he was interred is now demolished to erect a larger building; but the rubbish, which covered the grave, was removed by the kind attention of Mr. Haubroe, and we were allowed to see where lies the mortal remains of one of the most apostolic of modern missionaries. The inscription, not written as stated by Buchanan, by the rajah, but by a friend of Mr. Schwartz, and submitted to the rajah, is as follows:

"*Sacred to the memory of Christian Frederick Schwartz, missionary to the Honorable Society for promoting Christian Knowledge, London; who died at Tanjore, 1. February, 1798, aged 71 years and four months.*"

During the forenoon, I visited the schools at the station. There are in the seminary now only six lads who are learning English, and in the mission schools, about 150 lads, in four classes, learning Tamul; and 50 or 60 girls who are all in part supported by the mission. There are also in what is called the provincial school, 40 or 50 boys of all classes, learning English. I visited the library, and saw the crumbling remains of many Roman and English books, collected half a century ago. There are

very few of much importance. In conversing with the children of the schools as I visited them from room to room, and in exhorting them to repent and turn to the Lord, I had a profitable season.

9. Went this morning into the fort, which is more than a mile distant from the house. It is an extensive fortification, and contains the palace of the rajah, a church, several temples, and a considerable native town. Among the curiosities which were shown, was a cannon or bomb, made of wrought iron, 24 feet in length, with a bore two feet in diameter at the mouth. It was made by some of the ancient rajahs; but it seems doubtful whether it was ever loaded and discharged. We also saw two royal tigers, two pair of cheetahs, or spotted tigers, a black tiger, a hyena, a large bear, a very large and noble ox, and several monstrous elephants : but what gratified me more than all these, was the monument erected to Schwartz, at the expense of the rajah, in the fort church. It is a beautiful white marble handsomely sculptured The design represents the missionary on his dying bed, a little raised, with Gericke in his clerical robes at the head of the bed, the Bible open in his hand, while the rajah, with two principal attendants near him, stands on the other side, affectionately pressing the hand of the dying saint. Three small European lads also, hanging on each others necks, stand weeping near the foot of the bed. The whole group is very impressive and affecting. Below is the following inscription.

To the memory of the

REV. CHRISTIAN FREDERICK SCHWARTZ,
Born Jonnenburg, of Newmark, in the kingdom of Prussia,
The 28th of October, 1726,
And died at Tanjore, the 13th February, 1798,
In the 72d year of his age.
Devoted from his early manhood to the office of
Missionary in the East,
The similarity of his situation to that of
The first preachers of the Gospel,
Produced in him a peculiar resemblance to
The simple sanctity of the
Apostolic character.
His natural vivacity won the affection,
As his unspotted probity and purity of life
Alike commanded the reverence of the
Christian, Mohammedan, and Hindoo :
For sovereign princes, Hindoo and Mohammedan,
Selected this humble pastor,
As the medium of political negociation with
The British Government :
And the very marble that here records his virtues,
Was raised by
The liberal affection and esteem of the
Rajah of Tanjore,
Maha Rajah Sie-fo-jee.

I visited the school in the church, taught in the first building that Schwartz erected. There are two departments of the school; in one of which English is taught, and in the other the native languages. The number of scholars is small: a larger number attend what is called the Rajah's College, 15 miles distant, where 40 boys are supported: but that is also in a decaying state. I conversed with the boys of the fort school, but found them very ignorant of Christianity, though about half of them are the sons of Christians: There are several sons of Mahratta brahmins. I conversed with one of them, and in explaining something, took hold of his book to point it out. He immediately dropped it, and said he could not touch it, for if he did he must bathe. I laughed at him, and gave him the book, which he finally took. The rules of caste are much more strictly observed here, than with us in Jaffna, though the brahmins do not usually refuse to take books from us. I went down to a large tank from which most of the inhabitants of the fort take their water. There are several flights of steps down to the water; one for the brahmins, which no other caste can descend to take water; another for Sivans, a caste who do not eat fish, or any thing but vegetables; another for the common caste people, who eat fish but not flesh; and another for those who eat flesh. I asked where we might take water as we eat flesh; they said, "Any where," English power and English money break down many barriers of caste. We could not see the rajah, as none may wait upon him without leave of the resident, who is out of town at present, I did not so much regret this, as the rajah has become very unfriendly to missionaries. He has yielded himself up to dissipation and given immense sums to the brahmins and to the temples, to make himself a brahmin. His only son is growing up in ignorance, making no steady application to any study or science.

In the afternoon, I went out to visit the Malabar Christians at their houses, in company with a native priest. We called on a great number, and conversed with young and old. I distributed among them a variety of tracts, which were thankfully received, and others were begged for beyond my ability to supply. All seemed exceedingly anxious to get tracts. I was sorry to find a good deal of ignorance among these Christians, on the plainest points of Christian doctrine.

At evening, Mr. Kohloff gave me many particulars of the life and labors of the excellent Schwartz. He took Mr. K. from his father, while a boy, and except a few years when he was with Mr. Pohle, at Trichinopoly, Mr. K. was with him until his death; which was 11 years after Mr. K. was ordained as his colleague. Mr. K, says he was *altogether an uncommon man*: his talents and acquirements being all of high order. His habits were very frugal, and he was remarkably industrious. In the morning,

when at home, (for he was often visiting country congregations, and performing other labors of the kind,) after private devotions, in which he read a chapter or more in the Hebrew Bible or Greek Testament, he walked out until time for morning prayers in the chapel. He then gave out a hymn, sung, expounded, and prayed in Tamul. Breakfast was then brought, and he took a litle bread and tea. He then heard the reports from the preceding day, and gave them directions for the one then begun. He afterwards catechised the children of the schools; and then spent an hour or two in answering letters, or attending to any business on hand. A little after the middle of the day he took a light dinner, often with little more than rice and currey, and lay down to repose a half an hour or an hour; frequently reading for a time some interesting book. After rising, he despatched any further necessary business; and then, taking his staff walked out to visit the native Christians and others, from house to house, taking them in order, and conversing with all according to their circumstances. About sunset he would return to the chapel, and having a chair placed on the steps, would sit and converse with Christians or heathens, as they happened to gather round, until 7 o'clock, when he attended prayers in the chapel, as in the morning. After prayers in the chapel, he collected his boarding children, sons of gentlemen learning English, heard them read a chapter in the Bible, prayed with them, and dismissed them to their supper and their rest. He himself took only a little milk, or buttermilk and rice, (except that before going out he often took a cup of tea,) and with reading, meditation, and prayer, he finished the day. His manner of living was so frugal, and the donations and stipends which he received from the native princes and the gentlemen in the English service so large, that, though he supported from his private purse many branches of the mission, and some connected stations, he died possessed of a handsome property, which he willed to the mission.

Mr. Campbell and Mr. Owen.

The debate between these two individuals commenced in this city, on Monday the 13th instant, and was continued for nine days successively. Seven moderators were chosen, any three of whom were authorised to preside over the meetings. There was, each day of the debate an audience of more than 1200 persons, many of whom were strangers, attracted to our city by the novelty and importance of the discussion. The arguments on both sides of the question, have been regularly taken down by a stenographer, and will, we understand, be published.

We were not among those who anticipated any very beneficial results from this meeting, fearing that, as is too often the case in those personal interviews, the equanimity of temper would be disturbed, and the debate sink into acrimonious recrimination. Such, however, has not, we believe, been the case in the present instance—the christian forbearance of the one, and the philosophic complacency of the other, having throughout the controversy elicited from each marked courtesy of deportment. The audience have listened with respectful attention, and we are not apprised of the occurrence of any incident, calculated to inspire a regret that the meeting has taken place.—We have, however, reasons for thinking, that if Mr. Owen had anticipated the acceptance of his challenge by so able an opponent as the one he has recently met, it never would have been given; and that if Mr. Campbell had been fully apprised of all the "circumstances" by which the philosopher of New Lanark is surrounded, the challenge would not have been accepted.

It is not on this occasion, our intention to offer any particular analysis of this controversy, which is rendered the less necessary, by the prospect of an early publication of the entire arguments.

It will be recollected that Mr. Owen proposed to prove, "that all the religions of the world were founded in the ignorance of mankind—that they are opposed to the never changing laws of our nature—that they are the only source of vice, disunion and misery—and that they are the only bar to the formation of a society of virtue, of intelligence, and of charity in its most extended sense." To sustain these positions, Mr. Owen produced and read the following "Twelve Fundamental Laws of Human Nature."

I. That man at his birth is ignorant of every thing relative to his own organization, and that he has not been permitted to create the slightest part of any of his natural propensities, faculties or qualities, physical or mental.

II. That no two infants at birth have yet been known to possess precisely the same organization; while the physical, mental and moral differences, between all infants, are found without their knowledge or will.

III. That each individual was placed, at birth, without his knowledge or consent, within circumstances, which, acting upon his peculiar organization, impress the general character of those circumstances upon the infant, child and man. Yet that the influence of these circumstances is to a certain degree modified by the peculiar natural organization of each individual.

IV. That no infant has the power of deciding at what period of time, or in what part of the world, he shall come into existence; of whom he shall be born, in what particular religion he shall be trained to believe,

or by what other circumstances he shall be surrounded from birth to death.

V. That each individual is so created, that, when young, he may be made to receive impressions, to produce either true ideas or false notions, and beneficial or injurious habits, to retain them with great tenacity.

IV. That each individual is so created, that he must believe according to the strongest impressions that can be made upon his feelings and other faculties, while his belief in no case depends upon his will.

VII. That each individual is so created, that he must like that which is pleasing to him, or that which produces agreeable sensations on his individual organizantion, and he must dislike that which creates in him unpleasant or disagreeable sensations; while he cannot discover, previous to experience, what those sensations shall be.

VIII. That each individual is so created, that the sensations made upon his organization, although pleasant and delightful at their commencement and for some duration, generally become, when continued beyond a certain period, without change, disagreeable and painful. While on the contrary, when a too rapid change of sensations is made on his organization, it dissipates, weakens and otherwise injures his physical, intellectual and moral powers and enjoyments.

IX. That the highest health, the greatest progressive improvements, and the most permanent happiness of each individual, depend in a great degree upon the proper cultivation of all physical, intellectual and moral faculties and powers from infancy to maturity, and upon all these parts of his nature being duly called into action, at their proper period, and temperately exercised according to the strength and capacity of the individual.

X. That the individual is made to possess and acquire the *worst* character, when his organization at birth has been compounded of the most inferior propensities, faculties and qualities of our common nature; and when so organized, he has been placed, from birth to death, amidst vicious or worst circumstances.

XI. That the individual is made to possess and to acquire a medium character, when his original organization has been created *superior*, and when circumstances which surround him from birth to death produce continued *vicious* or *unfavorable* impressions—Or when his organization has been formed of *inferior* materials, and the circumstances in which he has been placed from birth to death, are of a character to produce *superior* impressions only. Or where there has been some mixture of *good* and *bad* qualities in the original organization, and when it has

also been placed through life in varied circumstances of *good* and *evil*. This last compound has been hitherto the common lot of mankind.

XII. That the individual is made the most superior of his species, when his original composition has been compounded of the best proportions, of the best ingredients of which human nature is formed, and when the circumstances which surround him from birth to death are of a character to produce only superior impressions; or in other words, when the circumstances, or laws, institutions and customs in which he is placed, are all in unison with his nature.

How far these twelve 'divine laws' or 'gems,' as Mr. Owen is pleased to call them, prove, that all the religions of the world are founded in the ignorance of mankind, and are the cause of all the existing vice and misery, is for the reader to determine. The author of them, seemed to consider their pertinency to the subject matter of debate, so great, that he read them over, as we are informed, twelve times to the audience. They constituted, indeed, the sum and substance of the philosopher's argument, and, interspersed with expressions of the rankest infidelity, and the most dangerous heresies in morals, they were repeated, from day to day, with fatiguing insipidity; and applied, without application, in every stage and condition of the debate. It will be perceived, that these "twelve gems," which, until disinterred by the 'forty year's labour of their discoverer, had lain buried for two thousand years,' are little more than the substance of certain lectures on the "Social System" of *parallelograms*, which have already been pronounced by Mr. Owen, in all the great cities from London to New Orleans—That he has succeeded in impressing their truth upon a single one of his hearers, it would be hazarding too much to admit: and so far from having established, or even sustained, to any tolerable extent, the several positions of his challenge, we believe, we are speaking the opinions of nine tenths of his audience, when we say, that a greater failure has seldom been witnessed on any occasion. All admit that the talent, the skill in debate, and the weight of proof, were on the side of Mr. Campbell. Those who believed this philosopher of "circumstances" and "parallelograms" to be a great man, appear to be sadly disappointed; many of those inclined to his theory of social compacts" have relapsed into a state of sanity; while the disciples of infidelity, have either been shaken in their faith, or provoked, that their cause should have been so seriously injured by mismanagement and feebleness. So far as it regards the cause of truth, this discussion has been *fortunate*, but so for as it respects the peculiar views of the challenger, *unfortunate*. We have already questioned the sincerity of Mr. Owen's expectation that his challenge would be accepted. The reason for giving it, is obvious enough. His new system was

falling into disrepute—his doctrines were beginning to pall upon the public ear—those who had been enchanted by his theories were disgusted with their practical results,—and New Harmony was a striking, we can hardly say, *living* memorial of the egregious folly of his Utopian schemes. To sustain his character as a moral reformer, and gratify his ambition for notoriety, it became important to keep alive public interest upon the subject. The challenge was therefore given in New Orleans for *effect*, and was republished and perverted in its meaning, for a similar purpose in London. Mr. Owen's real or assumed enthusiasm on the subject of reforming the world, seems to be in no manner abated by his signal discomfiture at this meeting. We should not, indeed, be surprised to hear that he left our city exclaiming, to quote his own words, on a former occasion; "My friends, in the day and hour, when I disclaimed all connexion with the errors and prejudices of the old system—a day to be remembered with joy and gladness, henceforward through all ages, the dominion of faith ceased; its reign of terror, of disunion, of separation, and of irrationality was broken to pieces like a potter's vessel. Now henceforth charity presides over the destinies of the world."

Mr. Campbell after making an ineffectual effort for several days, to confine his opponent to the points in dispute between them, set out to establish the truth of revelation, and to apply the precepts of christianity to the present condition and future hopes of mankind. In doing this he manifested an intimate acquaintance with the subject. He is undoubtedly a man of fine talents and equally fine attainments. With an acute, vigorous mind, quick perceptions, and rapid powers of combination, he has sorely puzzled his antagonist, and at the same time both delighted and instructed his audience by his masterly defence of the truth, divine origin and inestimable importance of christianity. That Mr. Campbell would bring forward any new facts upon this subject was not to be expected, but he has arranged, combined, enforced those already existing, in a manner well calculated to carry, as we are informed it has in several instances, conviction to the doubting and skeptical mind.

We think that much the smaller number of his hearers was apprized of the overwhelming mass of evidence which exists, in support of the authenticity of the scriptures. By this discussion, a spirit of inquiry has been set afloat, and the sources from whence this testimony has been drawn and the mode of its application, pointed out.—In this, it is, that we anticipate a result from the controversy, more beneficial than was generally expected prior to its commencement. As it regards the reputation for talents, piety and learning of Mr. Campbell, his friends have no cause to regret his present visit to our city. The same cannot, perhaps, be said of the infidel followers of Mr. Owen.

In conclusion, we may be permitted to say, that the signs of the times are greatly deceptive, if the "Twelve Fundamental Laws of Nature," by which Mr. Owen, with the aid of a few parallelograms, is to form an "entire new state of existence," are destined, very speedily to supersede the divine laws of the "Twelve Apostles." We have no faith in the overthrow of the established order of society and the great system of christianity; even by the conjoint attacks of the New Lenark Philosopher, and Miss Fanny Wright. If the genius, the wit, the ridicule, and the argument of such men as Hume, and Voltaire, and Condorcet, and Paine, have failed to arrest the mighty and wide spreading march of the christian religion, it requires no small degree of credulity, to believe, that *Robert Owen* can ever be successful. As well might we anticipate, that the sun at *his* command would stand upon Gibeon, or the fiery comets be staied in their erratic wanderings thro' the regions of infinite. space.

Memorials of the Deluge.

Mount Meisner in Germany, six miles long, and three broad, rises about one thousand eight hundred feet above its base, and more than two thousand above the level of the sea; overtopping all the hills for fifty miles round. The lowest part of the mountain consists of the same shell lime stone and sand stone which exists in the adjacent country. Above these, are a bed of sand; then a bed of fossil wood, one hundred feet thick; and the whole is covered by a mass of hard and heavy rock, five hundred feet in height. The singular formation of this mountain proves that, at some remote period, the country adjacent, must have been more elevated than its summit; or the enormous rock which crowns it, could not have been loged on the timber which supports it. In the Alps, there are found vast masses of the hardest stone, some of them containing one thousand cubic yards, at the height of more than two thousand feet above the lake of Geneva; which are of a different kind from the rocks, among which they are deposited, and have evidently been transported, by some tremendous convulsion of nature, from the opposite chain of the Alps. Similar instances are frequently met with.

Amongst the gigantic remains of the antediluvian world, the most common are those of the Mammoth; which, though sometimes reckoned amongst the extinct animals, seems obviously to be a kind of elephant. An entire Mammoth was found in 1799, on the shores of the frozen ocean, buried in the ice; where it evidently had lain for ages. It was upwards of nine feet high, and sixteen feet long without the tusks, which

measured nine feet six inches. The two tusks weighed three hundred and sixty pounds, and the head alone four hundred. It is probable, that this animal had been embedded in the ice, at some period since the deluge; but the bones of such beasts are frequently discovered deep in the earth, in most parts of the northern regions; in situations where they must have been deposited, when all the earth was covered with water. Several other species of the Mammoth have been described, from the remains found in various parts, both of the old and new worlds. Some probably of a vastly larger size, than that just mentioned; but they appear to have all belonged to the same general class as the elephant.—In several parts of Europe, bones of the Elk, have been dug up of vast dimensions. The most perfect specimen that has been examined, is nearly seven feet high, and almost ten feet to the tip of the horn.

Immense quantities of marine productions, have been discovered in situations so elevated, and in places so remote from the sea, as to prove that they were left there by a flood extending over the whole globe. In Tourraine in France, a hundred miles from the sea, there is a bed of shells, nine leagues in extent, and twenty in depth, and including shells unknown in that vicinity. Sea shells have been seen on the Andes in America, more than fourteen thousand feet above the level of the neighboring ocean. A slaty hill in Verona, contains petrefactions of more than one hundred species of fish, natives of various seas, in the four quarters of the globe; yet all assembled in this one place.

Masquerades.

This last importation of the vices of Europe to our young and growing country, is really disgusting; and calculated to excite the apprehensions of the virtuous: We must expect in *our London*, to have a little of every thing; but we do hope this debasing amusement will not find encouragement there. When the carnivals of Venice, and the Bull Fights of Madrid have become established there, the whole body of society will feel it.

In these secret places of iniquity, where all characters are blended and transformed, not only the restraints of society are removed; but the common decencies of life lose their influence. Men and women, youth and age, mingle together under fictitious characters, as so many outlaws, casting off at once the fear of God, and a regard to man. We will not offend our readers with a description of the scenery itself. It is enough to say, that the introduction of them is greatly to be deplored; and that the continuance of them in such a city as New York, will certainly show,

either that they have found, or that they have created a state of things suited to them—a moral atmosphere, baleful to that city, and pestilential to others. May the Lord turn away from us the *refinements*, or rather *dregs* of European vice.—*Col. Reg.*

Important Decision.

In the matter of the First Baptist Church of Philadelphia, the Supreme Court of Pennsylvania have been occupied for several days in hearing testimony and the arguments of the learned counsel. No change was affected in the minds of the Judges, who heard the former argument; and on Saturday last, judge Smith delivered an opinion concurring with the former opinion of Chief Justice Gibson and judge Huston. Judge Tod delivered a second opinion, with which judge Rogers was understood to concur, different from that of the Court.

By the majority of the Court, the right of the minority of the congregation to have a Charter, under the name of the First Baptist Church, was established; and at the same time, an equal right on the part of the majority to obtain a Charter, under the same name, was admitted, and a Charter for them was accordingly submitted for the certificate of the judges. This decision was made expressly on the ground that the grant of a Charter in the First Baptist Church, could in no respect affect the rights of property.

After the opinions were delivered, the Chief Justice made some very just and forcible remarks to the parties, earnestly recommending to them an amicable adjustment of their differences in regard to property. It was evident to him, as was usually the case in these religious disputes, that it was a contest for property, carried on in an angry and bitter spirit unbecoming the christian character. The decision now made would confer no rights to the property. These stand as they did before. What is the rule of justice, which should govern these parties, is plain and palpable to every person of any common sense. It is that the majority should continue to hold the property; but it is their duty to make compensation to the minority, in proportion to the respective numbers of the parties. This minority have not been deprived of their civil rights, by an expulsion from the church by a majority exercising an arbitrary power for party purposes. If the majority do not do justice on this plain principle of natural equity, the minority may pursue their legal remedy, in which the character will only be a means of facility; when it will probably turn out that they will be entitled to their proportionate interest in the church property. An adjustment on this principle, should be made without further litigation.—*Poulson's Da. Adv.*

Death-bed-Repentance.

The writer does not doubt, that there are instances of saving repentance on the bed of death. There is nothing in this hour which renders the renewal of the heart impossible with God. In some instances the mind may then be in a favourable state to contemplate divine truth. The near prospect of eternity may awaken it to that sense of sin and obligation, which results in a cordial submission to the terms of the gospel. The bible informs us of one such instance, the thief on the cross—*one only*; that none may utterly despair, and that none presume to defer the great concern till the last hour. How many such instances of true repentance there may be, none can tell, because a life of trial is the only test of a renewed heart. Many in their last sickness profess repentance, but one important fact renders its genuineness very doubtful, viz: in most cases where hope of penitence and pardon are indulged in the doubtful prospect of life, restoration to health evinces its fallacy.

One striking instance of this, among others which have occurred under my own observation, I will relate as a caution to ministers and Christians, and a warning to those who are deferring a preparation for death till their last days. A man in C———, of middle life, was attacked with a disease which assumed an alarming aspect. He had for years been intemperate, yet was rarely seen intoxicated. He had been accustomed from early life to a free use of ardent spirits, and had gradually increased his drams, till he could consume an enormous quantity without being made drunk. The consequence was, an internal fire had been kindling and burning till he was nearly consumed. His whole system became diseased, and he was suddenly brought down, in a way which seemed to baffle all medical skill. Friends and physicians thought he must speedily die. His mind unimpaired by disease, was filled with horror. "A fearful looking for judgement and fiery indignation" was before him. He sent for the writer, who attempted faithfully to lay open the turpitude of the natural heart, the necessity of being renewed, and the abounding grace of God. He confessed his criminal ignorance, for he had lived in almost entire neglect of the means of religious improvement, and earnestly desired instruction and prayer. The first paroxysms of bodily distress gradually abated, as nature was left more free in its operations by his abstinence from ardent spirits, though little or no hope was indulged of his recovery. His religious anxiety continued. The truth, which was presented and urged on his conscience, took a strong hold. He evidently had deep conviction of sin—was free to confess his guilt—without any attempt to conceal or palliate it. He was a wonder to himself.

The forbearance of God towards him, amidst all his profaneness, Sabbath breaking, intemperance, and other gross sins, came up to view in a clear and impressive manner. After a few weeks he began to express a hope of having found forgiveness through faith in the Saviour. The writer was not forward to encourage him in this hope; for he had learned to distrust repentance under such circumstances. The man was directed to self-examination, and was apprized of the many ways of self-deception. Still he clung to the hope that his peace was made with God, became composed in the near prospect of death, desiring to live only that he might serve Christ and be the means of saving others. He professed a peculiar attachment to Christians, delight in the word of God and prayer, and the utmost detestation of his former sins, particularly that of intemperance. Had he then died, his friends would have been comforted in his death, and Christians would have thanked God for his regenerating grace. But God was pleased to teach us a different lesson. Expecting to be from town a short time, on my last visit to him I was strongly solicited to administer the ordinance of baptism, as his disease was so peculiar and threatening that his continuance was little expected from day to day. But knowing his former habits, and fearful of the abuse of such a public expression of hope for him by those who are too prone to feel safe in deferring religion to their dying bed, and regarding baptism not as exerting any mysterious influence of itself in preparing the soul for heaven, I declined to gratify his wishes in the gentlest way I could. I was absent some days. On my return, was informed that his health was much improved. Some days more elapsed before I could conveniently visit him. On the day I had made my arrangements to see him, early in the morning, as I rose and looked out from my window, the reader will judge of my astonishment, when informed that I saw that *same sick man* standing at the door of a store, with his *bottle*, waiting for admittance! He had recovered with surprising rapidity, and immediately returned to his *rum*, "like the dog to his vomit." I had an interview with him, reminding him of his solemn vows and of all that had passed. He remembered it all, but was inclined to say little. With the hope of life his religion vanished. My conversation and presence were very unwelcome to him, and he abruptly broke away, saying "*I shall never be caught again in such a scrape.*" He lived in his old way about two years after, avoiding my presence if possible, though otherwise treating me respectfully. When his constitution could no longer sustain its abuse, he suddenly sunk with disease much as before; but the internal fire so raged, that from the first his reason forsook him, and never returned during the few days that life continued. His prophetic remark was fearfully true. He never was caught again by the conviction of truth, till it was unfolded to his mind in the light of eternity.

Let ministers be cautious how they encourage hopes of death-bed repentance. When trial is made by restoration to health, the hopes of ninety-nine in a hundred become very doubtful, if not palpably false. Let mourning friends think of this, and hope with trembling. Let careless sinners know what extreme uncertainty and danger must attend their dying hours. "My spirit shall not always strive."—N. S.—*American Pastor's Journal.*

United Brethren's Missions.

The following summary, prepared from the last *Missionary Intelligencer*, of the United Brethren, contains, in substance, all the Missionary Intelligence, of general interest, reported for the first quarter of the present year.—*Philadelphian.*

Antigua.—The missionaries at *Cedar-Hill, Antigua*, state that, during the Passion season of the last year, their church was filled with an attentive auditory of negroes every evening. On the more distant estates they pay visits to the slaves almost daily and hold meetings with them at noon, where the "power of the word of the cross to withdraw the affections of men from the world and sin, and to fix them on Jesus the Saviour of sinners" is exhibited.

Barbadoes.—At *Mount Tabor, Barbadoes*, the Sunday School is attended by eighty-five adults and children. Nearly thirty attend the evening schools on Monday and Thursday of each week. The labourers at this station are much encouraged: they say,—

It is our daily prayer to Him, that He would grant us the needful grace and wisdom for the right discharge of the important duties committed to us, and preserve us from every thing in word or action whereby we might impede the work of His holy spirit in the conversion of the negroes. We wish to persevere in our simple testimony of His dying love to sinners, and when it is evident that this has reached the heart, to proceed in teaching all things whatsoever he hath commanded us.

Greenland.—The diary of the Mission at Fredericksthal, Greenland, under date of May 3d, 1828, says,—

Two heathen from the eastward arrived here to-day, and immediately exclaimed, "Now we are come to be converted." Being asked whether they were really in good earnest, they replied, "O yes, we feel not the least hesitation, and our families are of the same mind with us." The latter arrived on the following day, in two women's boats, all the members of which evinced the same desire to join the believers. When we told them that as soon as they came hither to build a house on our land, we should put down their names, they replied, "O no, put our names

down *now*, for it is our full determination to believe in Jesus, and to be converted."—After this we could not refuse, and thus nineteen persons were added to the number of new people under our care.

Surinam.—On the 29th July last, a society was formed at *Paramaribo*, in *Surinam*, to promote the propagation of Christianity among the heathen population of that colony, both slaves and free, by aiding the Missions of the Brethren, established there.

Unity of the Romish Church.

We are told, that Protestants have almost as many different Confessions of Faith as there are different churches among them; that Catholic unity is every where preserved inviolable under the papal system; and that there is not an iota of difference between the adherents of the sovereign Pontiff from "Ireland to Chili, from Canada to India" and China: from whence they infer that their church is guided by the Holy Spirit: but that all who do not symbolize with it are given up to the spirit of delusion.

Formidable as this argument may look at first view, it will be evident, on a nearer inspection, that a weaker could hardly be constructed in support of a baseless cause. That this boasted unity does exist in the Romish church, we may admit without giving them any advantage; for all, in fact which is proved by it, if true, is that which Protestants have always objected to them as a reproach; that is, that, under their system, submission to authority has been substituted for faith, and uniformity of ignorance preferred to the investigation of truth. And since the right of private judgment is exercised among them, as something in its very nature monstrous and impious, it is no more to be wondered that no difference of opinion subsists where no man is allowed to have an opinion, than that the blind should not dispute concerning colours, nor the deaf concerning sounds: and it is for want of that wholesome spirit of discussion and inquiry, with is equally consistent with sincere piety and christian liberty, that popery has subsided into a stagnant pool of corruption, to which no gale from heaven imparts motion, and which no healthful current pervades and purifies.—*Horne's Bampton Lectures.*

Mungo Park.

We observe from Clapperton's Journal, that there is some probability of recovering the books and perhaps the MSS. of the late Mungo Park. They are in possession of one of the African kings.